Fellowship in Prayer

God does not die on that day we cease to believe in a personal deity, but we die on that day when for us life is no longer shot through with the ever-radiating splendor of miracles from sources beyond the reach of reason.

— Dag Hammarskjold

ume XVII **FEBRUARY 1966** Number 1

OUR PURPOSE

To promote the practice of prayer among ALL religious faiths whose fundamental belief is in God, regardless of race, creed, or color, and whose tenets include the universal attributes of truth, honesty, justice and mercy, that thereby there may arise a closer relation to Almighty God and a deeper spirit of fellowship among mankind.

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FELLOWSHIP IN PRAYER

22 East 29th Street New York 16, N.Y.

Volume XVII February 1966 Number 1

THE POWER OF PRAYER

The day was long, the burden I had borne
Seemed heavier than I could longer bear,
And then it lifted—but I did not know
Some one had knelt in prayer.
Had taken me to God that very hour,
And asked the easing of the load, and He,
In infinite compassion, had stooped down
And taken it from me.
We cannot tell how often as we pray
For some bewildered one, hurt and
distressed,
The answer comes, but many times those
hearts
Find sudden peace and rest.
Some one had prayed, and Faith, a reaching
hand,
Took hold of God, and brought Him
down that day!
So many, many hearts have need of prayer:
Oh, let us pray.

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EDITORIAL

UNIVERSAL FELLOWSHIP

"Love is the call-word of the century. Everything is done because of love, and deeds remain undone because of the lack of it. Everyone desires it. Men die for it and work a lifetime for it. And yet much confusion reigns as to its meaning and value. For many people the concept of love means a myriad of things, depending on the environment and ambitions and the public image of love reflected in our biological age. In reality, love connotes millions of thoughts, desires and longings."

* * *

These are the opening sentences of a new book by Father John B. Terbovich *(The Faces of Love,* Doubleday). They are quoted here not as an introduction to a book review—though it should be stated that the volume is a firm and incisive discussion—but as a statement of hope. Love, we hope and pray, *is* the call word of the century. This and future centuries. The question thus before us is: Will the call be answered?

The quest, the desire, for universal love is evident in many quarters. We find this stress, ironically, emphasized as the world struggles to avoid the disaster of a nuclear holocaust. Probably at no time in the history of the world has man been so in need of love—love to give as well as receive.

In our human frailty, as we find ourselves threatened by international discord seemingly so complex as to be beyond our small, individual influence, we turn in increasing measure to the only source of strength that appears to remain—the Universal source. There is tragedy, perhaps, in the fact that pleas and prayers for love and understanding proliferate more in times of adversity than serenity. Yet, no prayers offered in sincerity should be negated because of their stimulus, fear or

other. We can reflect, however, in some sadness that if only all men would constantly use this universal way to the Universal, in joy and confidence as well as in fear and sadness, the time of true peace would be ever so much closer.

We thus open a new year in an atmosphere of mixed blessings. While the danger to the world looms realistically in such places as Vietnam, in Rhodesia, in Berlin—men of God exhibit a new recognition that their social, economic and political powers are subservient to that one greatest power.

In the immediate season, we can rejoice in such events as the Week of Prayer for Christian Unity, which this year saw joint participation at prayer and worship services around the globe by religious groups which short years ago refused to communicate with each other out of fear and distrust. Similarly, as the World Day of Prayer is observed on February 25, we can expect mass petitions for peace from members of all religions on an unprecedented scale.

All of these broad emphases on prayer should be seen only as positive signs. At the same time, there perhaps is need for stress on private prayer. In this issue we have endeavored through a variety of articles to call attention to the beauty, the sustenance to be gained from personal communication with God.

* * *

It is particularly heartening to find that such publications as *Seventeen,* a popular magazine for teenagers, is joining the effort to build spiritual awareness in the younger generation. We are privileged to present on following pages the introductory remarks in the new *Seventeen Book of Prayer* (Macmillan) by three eminent Protestant, Roman Catholic and Jewish theologians.

We would pray that as man perpetually seeks to understand and perfect his own entity, the trend toward increased participation in the

practice of prayer—in mass groupings and in individual communion—will press forward. The trend is toward a world united in love, for a realization of universal fellowship, with each other and with God, in prayer.

Following are introductory comments to the new SEVENTEEN BOOK OF PRAYER (Macmillan - $4.95). Rabbi Heschel is a leading Jewish theologian and professor at the Jewish Theological Seminary of America. Dr. Driver is a faculty member at New York's Union Theological Seminary and Dr. Connolly is from Fordham University.

The Divine Margin

Rabbi Abraham Joshua Heschel

TO PRAY is to take notice of the wonder, to regain a sense of the mystery, that animates all beings—the divine margin in all attainments. Prayer is our humble answer to the inconceivable surprise of living. It is all we can offer in return for the mystery by which we live.

Prayer is an invitation to God to intervene in our lives, to let His will prevail in our affairs; it is the opening of a window to Him in our will, an effort to make Him the Lord of our soul. We submit our interests to His concern, and seek to be allied with what is ultimately right.

The focus of prayer is not the self. A man may spend hours meditating about himself, or be stirred by the deepest sympathy for his fellow man, and no prayer will come to pass. Prayer comes to pass in a complete turning of the heart toward God, toward His goodness and power. It is the momentary disregard of our personal concerns, the absence of the

self-centered thoughts which constitute the art of prayer. Feeling becomes prayer in the moment in which we forget ourselves and become aware of God.

Prayer is a crucible in which time is cast in the likeness of the eternal. Man hands over his time to God in the secrecy of single words. When anointed by prayer, his thoughts and deeds do not sink into nothingness but merge into endless knowledge of an all-embracing God. We yield our thoughts to Him who endowed us with a chain of days for the duration of life.

Praying with One's Own Voice

Dr. Tom F. Driver

THE IMPULSE to pray is of man's native promptings. It is shared by all peoples and transcends differences of culture, creed and education.

The prayers of others, such as one finds in a book like this, are beautiful and interesting, but they remain the prayers of others. What is necessary is to learn to pray with one's own voice.

I should be disappointed in anyone who read this book through and liked it all. Here there are many voices, many tones, and even many gods. The use of such a book is to enable one to overhear the many accents of prayer so that he or she may the better discern what accents and what communications give his own thought expression.

Of these selections, the reader should ask: Where is the least humbug? The least fancy talk? Where has the writer's own voice come through in the presence of God?

The hardest thing about prayer is to quit pretending. Super-

stitious prayer is prayer of make-believe. True prayer is direct. It is open as a fearless eye. The presence of this honesty is what makes prayer real—no matter how great or how naive that prayer's expectations.

The test of a true prayer, then, is not whether the things it asks are likely to happen but whether the self that prays is open to God.

Communion With God

Dr. Francis X. Connolly

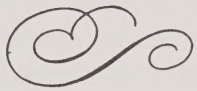
MOST OF US grow shy when we speak of prayer. Perhaps our embarrassment is a healthy sign. If prayer is what it should be, a totally honest opening of our hearts and minds in the presence of an absolutely merciful and just God, we have a right to be shy. For prayer in this sense is the index of our true self, that is, the self in its secret and sometimes terrifying meeting and communion with its Originator, its sustaining Power, its Eternal Life. In short, shyness can be a sign of reverence and humility. In matters that concern one's self and God, secrecy is sacred.

But the free person stands in God's presence not only as an individual but as a member of the Church, that is, of the community of Christians. He is one of the people of God, each of whom is united to Christ and in that unity united to each other. One's true personality is increased by participating in Christ's life in union with one's fellow Christians.

Clearly, then, prayer—an act of living communion with God—encompasses more than our private messages of praise and thanks, and our individual confessions of sorrow and of need. It is also a public act of love proclaiming the unity of Christ with his adopted brothers and sisters and the unity of those brethren with each other. Even more, it is a yearning that all men may be one in Christ. The Mass is just that kind

of public prayer.

Prayer is life in spirit, in grace, in communion with God. It is a beginning of the joy of heaven, where the Father, Son, and Holy Spirit draw the people of God into their own perpetual life of intelligence and love.



THE WALL

In youth, I built a wall....
The stones were greed and vanity....
Then sat in darkness, wondering
Why the light I could not see.
Years brought an understanding,
At least, a little bit.
And stone by stone the wall crumbled.
There never had been need of it.
For love and light are there for all,
Blocked out from time to time,
By our selfishness and whims,
Not by God's design.
Let us then embrace the God of Love
And share Cosmic blessings from above.

— Florence Beck Unangst

WORLD DAY OF PRAYER

THE THREE MAIN BRANCHES of the Christian faith, including a growing number of Roman Catholics, are now taking part together in the annual World Day of Prayer that has spanned the globe for the past eighty years. When that internationally-observed day arrives on the first Friday in Lent, February 25, 1966, the sponsoring group in this country, United Church Women, is assured that vast numbers of new participants will be on hand.

They will represent some Roman Catholic, as well as Protestant and Eastern Orthodox groups, all the way from the late Queen Salote's sun-drenched Tonga Islands in the South Seas, where the first prayers are murmured at dawn, to a frozen island in the Bering Sea where the last supplications will die away at the close of the day.

"Such is the legacy of the last Pope John XXIII, beloved by Catholics and non-Catholics alike," notes Mrs. Jesse Jai McNeil of Dallas, Texas, national chairman of the day. "From him and from the Second Vatican Council flowed the inspiration by which we Protestants are joined by Catholics around the world in this traditional day of thanksgiving and intercession."

Even in the province of largely-Catholic Quebec in Canada another milestone is marked in the progress of ecumenicity, report World Day of Prayer leaders there. In the Montreal suburb of Westmount, for instance, the service will be held this year, as last, in St. Andrew's United Church of Christ where a member of the Lutheran church was leader and representatives of all Christian denominations in the town participated, including both English and French-speaking Roman Catholic women.

In giving the message from the pulpit one of the latter pointed out that it was a memorable occasion because it was the first time that Roman Catholics had taken part in the inter-faith service.

"Let us pray to the Holy Spirit," she said, "for Catholic and Protestant Christians to take their stand, not on schools of thought, but

on the gospel of Christ. Let us pray that truth and love be wholly identified in them and that their hearts' desire be not the drawing of frontiers, but the finding of common ground."

Similarly Roman Catholic and Protestant church women will come together for the 1966 observance in this country as they did last year. World Day of Prayer theme for 1966 is *"You Are My Witnesses,"* taken from Isaiah 43:10. The special service was prepared by women of the World Day of Prayer Committee of Scotland, and it reflects the long tradition of the church in that country where the day has been observed since 1930. Now more than 1,000 services are held in that country, of which two are in women's prisons and nearly 200 in hospitals and Eventide Homes.

"World Day of Prayer is truly world-wide in character," comments Miss Claire Randall director of Christian World Missions program for United Church Women, a department of the National Council of Churches. "While some meetings are in churches, many others are in factories, jails, business houses, homes for the aged and for children."

Offerings of the day go to interdenominational projects all over the world to help prepare men and women of many nations for service in home and community. Twelve Christian colleges in Asia and Africa benefit, as do Christian literature and Christian home and family life education in Asia, Africa and Latin America. In America, the Migrant Ministry for agricultural workers is aided, as are Indian-Americans and international students.

In 1966 it is hoped that gifts will be sufficient to take care of two special projects: the training of lay persons and professional workers within the U. S. in meeting community needs, and lay training and study centers abroad.

The primary purpose of the centers is to create deeper understanding of the Church's social and religious environment, interpreted in the light of the gospel. For example, the programs in Indian centers develop a quickened desire for Christians to participate fully in the life of

the nation or a new mood in relation to the living non-Christian religions of India.

A variety of approaches is used. Investigators do research, producing articles and monographs. Scholars read, reflect and write. Teachers lecture, hold seminars and training institutes, while others engage in retreats or do Bible study. A "writing party" of six to twelve selected persons prepare the manuscript of a book; a consultation brings together specialists and others to explore a particular issue and prepare a report; a vocational group considers common problems. Christians meet with the same number of Hindus, Muslims or Sikhs to talk together about living issues of faith and ethics.

PURPOSE OF PRAYER

Since God knows our necessities—
Why go to Him to pray?
Perhaps because the prayer itself
Brings us to Him each day.

He may withhold that we may come;
Through Christ and Him alone—
We find the faith that wings the prayer
To Heaven's very Throne!

— Esther Belle Heins

YOUTH

Marjorie Martin

YOUTH is not the number of years one has lived. It is a state mind. It is not the beauty of the skin, but the ripeness of the soul and a softness found in a heart.

A MAN of forty can be younger than a lad of twenty-five. Why? Because his ideals are young, his enthusiasm greater.

THE SPIRIT cries to return to the dust, when fear, distrust, despair, doubt and worry beckon the morning sun and pass over the evening stars; when a day is wasted in remorse and self-pity.

WHEN FAITH is present, hope is there—beauty, cheer, power, self-confidence too. Then who is old? Youth is present and life is young.

MAN IS LIKE GOD

The woman bowed for many years
Who could not lift herself a span—
Was straightened, as her pent-up fears
Gave way to Christ's right view of man.

May I, like Him, in humble prayer,
See God's creation, pure and free;
And may I ever be aware
That man is good, eternally.

— Monica Boyce

LITTLE GODS
(EYES)

You are jewels
That send forth their rays
To attract Presence
Into the Place called 'Soul.'

Behind you:
Sixty million years of light.
Lost secrets of the wise ones
Told in the Tora Lamatl are yours;
Wisdoms of Confucius, Lao-tze,
Buddah, Krishna, Shankara and Plotinus
Have gone into your making.

You are the servants of the master
In whose temple you dwell,
The nidi
For the concatination
Of cause and effect;
The companions
Of all you perceive
And the parents of the future.

Each of your days the outcome
Of a former day...
And just as surely dawns another day!
Abandon yourselves to yourselves
And your blessings,
No beauty built into consciousness
Is ever washed away.

Gate-ways
To the store-house of wisdom
Through which passes
Grist
For the mill of the mind.

You are little gods
Recreating in image
The things you look upon.

— Carla Patsuris

GAUTAMA BUDDHA

C. H. Yeang

ON the full moon day of May 2500 years ago there was born a Hindu prince in northern India on the borders of Nepal. His name was Gautama. He was married at the age of sixteen and had a son, and although he enjoyed the normal happy married life of luxury and plenty his contemplative nature and boundless compassion soon directed his attention to the quest for the meaning and purpose of human existence.

Realizing the worthlessness of temporary sense enjoyments and sense happiness, highly prized by ordinary men, he renounced all earthly possessions, pleasures and social status, and became an ascetic, penniless, alone and set forth in search of Truth and Peace.

He studied the Hindu scriptures available at the time, the Vedas and Upanishads and yoga sutras, and he sought the company of all kinds of yogis, ascetics and spiritual teachers such as he could find during his wanderings.

He practiced all the painful austerities and ascetic exercises, fasting, breath-control, as were commonly taught by Hindu yogis in his time, but all these proved absolutely futile, and in fact during a period of intensive fasting his human frame nearly broke down.

Then he started a course of meditation, the highest and most difficult of Hindu yoga spiritual exercise, during which he finally attained enlightenment, nirvana, bliss and liberation from rebirth. This was in his thirty-fifth year and for forty-five years thereafter he worked hard unceasingly teaching the simple means of salvation and way of life which he had found and which everybody could follow to find peace and happiness in the world. He formulated and expounded a simple way of living suitable to all types of humanity, from the poor to the rich, from the uneducated to the scientists.

He never wanted to found a new religion and he never taught anybody to make images of him and worship and pray to him like a deity or a god. He merely taught a simple ethical way of life involving self-discipline, self-control, self-purification and self-enlightenment, each man gaining his own salvation by self-exertion, without depending on God or mediating priests and temples.

Gautama expounded no dogmas that one must blindly believe, no creeds that one must accept on good faith without reasoning, no superstitious rites or ceremonies, no meaningless sacrifices or penances for purification.

The essence of Gautama's teaching is quite simple and capable of universal application without reference to any religious label or authority. We should avoid the extremes of self-indulgence and self-mortification, and follow the middle way of life which is based on the four fundamental ideas: 1. all life is suffering; 2. all suffering is due to selfish desires; 3. all selfish craving can be overcome; 4. this is done, by pursuing the eight-fold path of ethical striving.

This consists of a ladder of eight steps of perfection, which can be taken one at a time, or several together until all of them can be integrated in one overall way of life.

The first step is *Right Knowledge* and understanding of the impermanent nature of human existence, no life. Truth must be discovered and proved by every man in the depth of his own being. This first step amounts to an awakening, a summons to abandon the worldly pattern of by which we miss the boat which leads to our true destiny.

It is not a casual change of opinion but a radical adjustment of nature affecting the very depth of the soul and leading to the second step of renunciation, benevolence and kindness. It is a life-long resolution to renounce sense-pleasures as the goal of life and to bear no malice and to do no harm to other creatures.

The third step is *Right Speech,* meaning that we should abstain from lying, slander, abuse, harsh words and idle talk.

The fourth is *Right Action,* which is to abstain from taking life, or taking what is not given, or from carnal excesses.

The fifth is *Right Livelihood,* which is to abstain from many of the forbidden modes of living, such as dealing in weapons, alcohol, or tobacco, slave dealer, butcher, prostitution and executioner. Thus, it can be seen that this path is more than a code of morality, it is a way of life.

The sixth step is *Right Effort* in surpressing the rising of evil desires and emotions, and stimulating good thoughts and feelings. It is the beginning of mental cultivation. The habit of self-observation is an effective way to deal with the under-world of the human mind and to root out evil desires and cravings. The remarkable thing about man is that he often deceives himself.

Many of us are machines most of the time, and our thoughts are just reflex reactions to our physical and mental environment, and seldom do we initiate any original process of thought.

Our thoughts and feelings automatically follow a habitual pattern according to our individual past conditioning. That is why we are one and all easy victims of unconscious suggestions, psychological propaganda, educational conditioning in schools and colleges and other forms of social indoctrination. Mental sloth and torpor are as harmful to spiritual progress as evil desires.

We are then led on to the seventh step of *Right Mindfulness.*

We learn to look on the body and the spirit in such a way as to remain self-possessed and mindful, overcoming both hankering and dejection remaining calm and serene under all circumstances and tribulations of worldly life. It is self-mastery by means of self-knowledge allowing nothing to be done mechanically or heedlessly, and seeing things under the aspect of eternity.

Finally we arrive at the eighth step of *Right Contemplation* or meditation. This is not a cessation of activity, desiring little and doing

nothing. Meditation is an attention, an effort of will, and an intensification of thought and focal awareness to the point of pure consciousness.

It is not passive reverie, but intense striving. When the mind and senses are no longer active, when discursive thoughts cease, we reach the state of freedom and enlightenment called nirvana. Gautama refused to discuss the nature of this state of deliverance and freedom from rebirth. The question is unprofitable and perhaps our description of it meaningless.

In this connection, Gautama says: "There is a sphere where there is neither earth nor water, light nor air, neither infinity of space nor infinity of consciousness, nor nothingness nor perception, neither this world nor that world, both sun and moon. . . . ."

— From "Psychology" Magazine
London.

O Lord, Thou art the abode of mercy and love. Thou art the protector of the Universe. Who else but Thee can shelter me? Who else can be my refuge? The ways of the world, the paths of life here below are beset with dangers and are difficult to tread, unless Thou leadest us on. Sorrows, troubles overwhelm and cross our path like mountain barriers. Who else has the power to remove them?

O Lord, I pray that Thou be kind to me, pour Thy grace into my heart and be my resting place for ever and ever. None else can guide me to that joy, blessedness and peace.

— Tukaram

(From THE INDIAN MESSENGER)

Life lives me!

The unfettered bird on the wing sings it, while soaring by its laws, which man sacrifices himself to discover.

A small child at play spontaneously shouts it to his world, as free spirit whose single aim is to live fully.

Life lives me!

Yellow blossoms on the green turf gaily assent to it, and translucent beauty of a rainbow of garden flowers expressly declare it.

The bronze-green humming bird, with delicacy of balance, depicts it, while sipping nectar, the very essence of which confirms it.

Life lives me!

The glistening mountain brook chants it, bearing along nimble, darting trout, showing it forth.

Stately trees lift their branches in praise of it, their new leaves fan the air with delight, acclaiming it.

Life lives me!

I am enforced to be aware of it, to desire to transcend boundaries of form that seem to separate living things.

All that I am echoes the cadence of Life's heart-beat, the heart-beat that is the music of all things alive, the music, and beauty, manifesting the truth of one indivisible, eternal Life of all.

— Lillian Wade Koerner

Book Review

THE SOUL OF THE APOSTOLATE by Dom Jean-Baptiste Chautard, O.C.S.O., translated and with introduction by Thomas Merton; published by Image Books (paperback); 1961; 270 pp.; 85¢.

> *"I warmly recommend this book to you, as I value it very highly, and have myself made it my bedside book."*
>
> Pope Pius X

Though this modern spiritual classic was originally written for Catholic priests, it is universal in its appeal of the absolute necessity for the Spiritual Pilgrim (which includes most of us) to develop a strong inner prayer life. It is a book of profound wisdom, often of poetic beauty and is especially relevant for us today "stressing the need for an inseparably close relation between the contemplative and the active life. It is a book of spiritual meditations and practical suggestions on the way in which active people can elevate their daily work to a supernatural level by intensifying the spirituality of their interior lives."

Most of us are constantly beset by a multitude of tasks, worries and responsibilities. If we are young there is the endless care of small children and the hard work of furthering our careers. If we are older we face cares and tasks that are comparably demanding. Each day comes and goes and that sense of peace we seek, that confident sense of divine guidance and understanding we would have, eludes us too often.

Dom Jean-Baptiste Chautard has written a book that carries with it one dominant purpose—to bring us back to a consistent prayer life, for it is only through prayer that our work comes under divine guidance. There is no substitute for daily prayer and meditations. He stresses again and again that no matter how busy we are, our busyness will mean nothing unless we take the time for those most precious moments of the whole day. The author points out that the contemplative life is not one of endless leisure and silence. Rather,

the results spill out around us, infusing everything we do with purpose. He ennumerates the various people who though being members of religious orders have been unusually active in achieving results in the outside world. It is his belief that the most important factor in bringing faith and hope to our world are dedicated laymen, basing an active life on an interior life of prayer.

The author reminds us that the ultimate purpose of our labor is to serve God. And "only those imbued with intense spirituality can accomplish the work of reforming the world to a semblance of God's original plan." For those who suggest that perhaps serving God alone would seem to be a narrow end, it must be remembered that by serving Him as perfectly as we can, we cannot help but serve mankind that much better in whatever work we are doing. If we do wish to make this a better world, to see mankind grow towards an understanding of having decent relationships with one another, instead of the slaughter and lies and recriminations that are so much a part of our daily life, Chautard shows us the way.

He quotes: "*Nemo dat quod non habet: No one can give what he does not have.*" We cannot fully demonstrate God's power and love and concern unless we in turn immerse ourselves in God.

The book is demanding and exciting. The writing is clear, the instructions straight forward and there is a minimum of theology. The following few selections might give something of the flavor of the book's spirit.

For example, Chautard points out that the life of prayer is anything but inactive. "Even if it did not reveal itself by outward manifestations, the life of prayer is intimately and of itself a source of activity beyond compare. Nothing could be more false than to consider it as a sort of oasis, offering itself as refuge to those who want to let their life flow by in tranquil ease."

All of us exert an important influence on our own family, friends and associates. As the author says: "If the priest is a saint, the people will be fervent; if the priest is pious, the people will at least be decent. But if the priest is only decent, the people will be godless." We can substitute the word *priest* for ourselves.

In discussing the results of the interior life and the active life, the author quotes St. Bernard of Clairvaux: "In this life (prayer-life) man lives more purely, falls more rarely, recovers more promptly, advances more surely, receives more graces, dies more calmly, is more quickly cleansed, and gains a greater recompense."

How many arguments, nervous breakdowns or feelings of anxiety could be avoided if more people would only try to develop a strong prayer life. "When trials come, or contradiction, humilitation, suffering, the loss of possessions, even the loss of those we love, the soul will accept all these crosses in a far different manner than would have been the case at the beginning of his conversion."

There is no earthly measure for the resulting happiness of a life in prayer. "The life of prayer is the *one big happiness* on this earth. O marvelous life! The wonder of the union of a soul with God! Eternity will not be long enough to understand this happiness. The interior life is a bath of love into which the soul may plunge entirely. And there the soul is, as it were, drowned in love. God holds the interior soul the way a mother holds her baby's head in her hand, to cover him with kisses and caresses."

Whenever we may be discouraged about things, he urges us to remember that "when God desires a work to be wholly from His hand, He reduces all to impotence and nothingness, and then He acts."

Dom Chautard suggests that there are four basic pillars for supporting the interior life of a beginner.

1. *Peace* — Find out if the soul has *genuine* peace, not simply the peace which the world gives, or the peace that results from the absence of struggle. If it has none, try to give the soul a relative peace, in spite of all its difficulties.

2. *A High Ideal* — In a word, what we want here is to get the soul to aim higher and higher all the time — striving for perfection.

3. *Prayer* — Find out how the soul prays and in particular analyze its degree of fidelity to mental prayer (contemplation as opposed to verbal prayer) the obstacles met with, and the profit drawn from it.

4. *Self-Denial* — Find out in what manner self-denial is prac-

ticed, whether through hatred of sin or love of God. How well is custody of the heart kept: in other words what amount of vigilance is there in the spiritual combat, and in preserving the spirit of prayer throughout the day?"

And finally: "A drop of water is nothing. But united with the ocean, it shares in all that power and immensity."

Peter V. K. Funk

DISCOVERY

Soft rain is falling on my face,
the cooling, healing rain
blending with my tears.
And as I walk close by the sea,
the aching agony
from loss that lately shattered me
is stilled. . .and suddenly
I know that I am part,
that you are part
of all this universe,
the ocean depths and sky,
the turning earth;
and God's design for destiny.

How tender is the gentle rain!
Deep within me silence glows,
and I am whole again.

— Emily Sargent Councilman

(Used by permission of TIME OF SINGING)

THE FORGOTTEN VIRTUE

Mark Halpern

ONE OF the greatest blessings of man is his high privilege of praying to God. No other single human faculty has brought as much healing solace and comfort to him as prayer. For it is then, when man momentarily withdraws his attention from the noises and distractions of the world, that he opens himself to the flow of spiritual sustenance and attunes himself to the serene rhythm of the Infinite.

For that one reason, if for no other, all sincere prayer of any kind is beneficial. The very fact of acknowledging to oneself that there is a Supreme Creator who has power far greater than that of mere man with all his vain pretensions cannot help but have a good effect upon his soul. At least, it will keep one from hardening egotism and cynical contempt for the need of Divine Guidance.

Millions of people throughout the world pray both privately and in churches, temples, mosques, and synagogues. They pray either according to their own personal fashion, or in the manner and tradition of their religious faith. This is good and as it should be. And the things for which man prays are so many and diverse, as to be almost beyond human credulity.

Impelled by their needs and desires, the members of the human family are continually beseeching their Heavenly Father for this and that and what not. Always asking and entreating, often on bent knees with tears flowing from the deep sincerity of the heart, the millions who pray hold fast their faith in the words, "Ask and ye shall receive."

YET WITH all the infinite and countless numbers of prayers that have been sent up by humanity for thousands of years, man has not found peace and contentment on earth. The world is still waiting for the advent of the Golden Age of Universal Love and Goodwill. Perhaps, since it cannot be said that man has not prayed enough, the reason for the failure of

his prayers to bring about better conditions in the individual and in the world at large, lies in the fact that his prayers for the most part have been selfish. Man has, as a general rule, prayed for his own personal welfare, whether of a material or spiritual nature. Seldom has he prayed for the good of all mankind—and even more rarely for the good of all created things, even for the dumb creatures of the lower kingdoms.

There is one kind of prayer, that of gratitude, which seems to have been generally forgotten. Or, judging from the rarity of its use, man has never even learned it. It might well be that were he to make more use of the prayer of gratitude, he would be blessed with the permanent peace on earth for which he has so long been waiting.

Man has been valiantly striving through the ages to perfect himself in the virtues of the moral and spiritual life. He has sought to develop patience, courage, fortitude, humility, tolerance, compassion, understanding, selfless love, and others that are often mentioned in the scriptures. Confronted with the difficult task of attaining to all these better-known virtues, it would seem that he has almost completely forgotten the noble virtue of gratitude.

If for nothing else, man should be grateful for life. The wonder of being part of God's creation, of being conscious that one is alive in this glorious Universe, is enough to make a true child of God bow his head in profound humble gratitude. The marvelous gift of consciousness, of having the power to think, to dream, to image forth and create, should certainly not be taken lightly or for granted. Having the conscious use of mind, man is indeed godly, in that he is equipped to bring forth wondrous works of the True, the Beautiful, and the Good.

Through his intellect, he can create such celestial music as to spellbind the angels themselves. He can propound philosophies that will uplift the race, and poetry to give wings to the soul. He can engage in scientific research to bring forth greater comfort and health to humanity. He can erect beautiful edifices of learning and industry, temples and cathedrals for spiritual worship. He can paint and chisel the ethereal and lovely of nature and humankind. Indeed, there is nothing that he can-

not do on earth with the genius of his intellect.

AND WHENCE came these godly faculties of the mind if not from the Supreme Creator Himself? Therefore, ought man to pour out his gratitude to Him who endowed man with such wondrous blessings. For just as it is true that gratitude is one of the sublimest of virtues, so is it true that there is nothing so base as ingratitude. No wonder that Shakespeare referred to ingratitude as "Thou marble-hearted fiend!" And further he said: "Blow, blow thou winter wind: Thou art not so unkind as man's ingratitude."

Gratitude, on the other hand, is the certain sign of a magnanimous nature and of noble souls. And this nobility and magnanimity blossoms into full beauty of character when we spontaneously pour out our gratitude not only for our so-called good fortune, but also for our most difficult trials and obstacles. For it is when we realize that all experiences met with in our earthly pilgrimage are for our ultimate good and growth that our hearts abide in the continual consciousness of gratitude.

THANKSGIVING

Prayer-filled days flower peaceful within,
When God joyously enters our living;
Envision Light Holy, worship Him there:
Behold His daily inspired thanksgiving!

— Alice Richmond

WHEN YOU PRAY FOR MIRACLES

Zelma S. Dennis

Lost...lost am I, was my cry. *Please God, I need a miracle.*

Has not every soul in agony cried out this same plea? I have been no exception, and yet the very miracle for which I prayed lay buried in my heart.

Every home has its heart-rending struggle to grow; every parent who faces a war-torn world knows that sooner or later that decision comes like a knife slicing apart a family. Each one who serves his country must make the change; thus it has been down through the centuries. When my sons were born, I knew somehow that time, which had seen their father serve, would inevitably repeat itself.

But the struggle of the peace-loving soul to accept these worldly facts is often difficult. Families caught in the storm of change and war are truly torn with emotional strife. I prayed daily for the miracle to blossom in our family but each hour only became darker. The platitudes of friends served only to add more gloom.

How sensitive the human soul, when the lives of loved ones hang precariously in the balance. Again I fervently prayed, *Lord grant me a miracle.* When the day of separation came, like a fragile flower climbing almost unnoticed from a rocky crevice the bloom of a miracle reached through into our lives. It was the beauty of God's love bursting in our hearts. Knowledge that had always been there, dormant, awaiting the conscious recognition of the miracle of love. The full realization of its harmony swept us all up into unity and wonder that we could share such a gift in our little family during a great crisis of separation.

We realize love's harmony now as we recall the passage from Romans: *"For I am persuaded that neither death, nor life, nor angels, nor principalities...nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.*

This was the miracle for which I had prayed so earnestly—and received.

IN THE GARDEN

In the room where I spend many of my earthbound hours, there is a large picture of Christ in the Garden.

This picture never fails to inspire me. As I look upon this picture I know there was once One greater than I who asked why He had to suffer, and who knew darkness, too. In the garden the Lord was just a man. And I am glad the gospel writer recorded this human reflection of Him. He knew from childhood that this hour would come, but having the flesh and nature of a man, there was a thought that the sacrifice would not be needful. Perhaps the people would understand. Perhaps they would realize whom He was. Perhaps they would accept Him as Saviour without bearing the cruel cross. But now the hour had come. What was once merely a shadow was now to be reality. As He knelt in prayer, the flesh and bone self was alone and afraid, but in that moment the inner, divine self took charge. And from the lips of the Master, came this sentence, "Your will not mine, be done!" And as these words were made, manifest and hesitation was replaced with decision, and fear was replaced with peace of mind and spirit.

Is it any wonder that the picture is found in my room? It tells that I must never seek to escape life. I must face it. It tells me that I am not alone in this garden. It tells me that there is victory in absolute surrender. As I look upon this picture, and recall the story I am able to greet the dawn with rejoicing.

Have I revealed a secret to you? I pray that I have. Each man is Gethsemane. Each man asks why? But only a few accept their Gethsemane, and say with Christ, "Your will be done." Everything must go our way, and when it doesn't we say that prayer failed and we blame God. But nothing is farther from the truth.

We need to accept our Gethsemane. We need to let go and let God. We must live according to His will. Only as we do that, can we become sons of God and inherit the Kingdom.

Buddy Arnold

I LOVE YOU

Gordon Fisher

We live in a world of words. We are a world of verbalizers, yet we seem to find it difficult to tell people that we love them. *I love you* are important words in our lives—the most important. Yet, we leave their utterance to the poets and playwrights, to the songsmiths and scenarists, and to the novelists.

True, we say much that implies love. "Sweet dreams," we tell our children as we tuck them in bed at night. "Safe home," we tell our guests as they leave us. "Feeling better?" we solicitously ask our friends after a minor indisposition. Each expression tacitly says we care, but is such love, so expressed, enough?

We can give no greater gift than that of love, for it is this which imbues life with so much that is worth while. From the day of our birth to our last breathing, life is created and shaped, warmed and colored by the love we not only give but also receive. What a wonderful spirit is inspired in ourselves and in others when we share the fulness of our love with them—the fulness that cannot be truly expressed in "safe home" or "sweet dreams," but only by saying "I-love you," and meaning it!

One of the great sins we perpetrate is not one of commission, but one of omission...the omission of the words *I love you.* We neglect to say, "I love you" to our wives and husbands, words which could renew the vitality of the marriage bond each time they are uttered. We neglect to say, "I love you" to our children and thus fail to teach them the real meaning of the powerful expression. Most neglected of all are our friends—people to whom we look for strength, for wisdom, for sustenance. How much these words could mean to them!

When did you last offer your gift of love by saying *I love you?*

BILOCATION

OUT-OF-THE-BODY-EXPERIENCES

Paul Twitchell

Bilocation is an expression which means the separation of the spirit from the physical body. It is exactly what the name implies—being in two places at the same time.

This is possible, although there is a lot of contention that it is not physically possible. Almost everybody has had some experience of being out of the body, whether it was a compulsive projection or voluntary one.

Bilocation is also known by other names-exteriorization, spirit projection, out-of-the-body experience and soul travel. Some people are able to leave the body at will—in the Nuri Sarup, or "light body" as it is called in Hindi language—while others find themselves compulsively projected and fear that it is the result of some wrong-doing.

Bilocation is a key to unlocking of secrets of the spiritual universes, although for many it does not give the same degree of satisfaction and confidence in seeking out the mysteries of the spirit as does cosmic consciousness and the intellectual senses.

However, in our search for security we can hardly go any further than bilocation for the proof of the survival of man. It gives evidence that

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NOTE: The author of this article is a widely-traveled writer and lecturer on spiritual subjects whose work has appeared in numerous publications around the world. He reports he learned controlled bilocation at an early age from an older step-sister and, with her, spent time at an Indian Ashram in Allahabad. He later studied in the Himalayas with a Tibetan yogi, Rebazar Tarza, and has probed ancient manuscripts on bilocation in monasteries, foreign museums and many universities. At present, he is a staff member of the California Parapsychology Foundation at San Diego, and conducts weekly workshops on bilocation.

all things have a life beyond this physical plane, including animals and plants. Life reincarnates in millions of physical forms on this earth plane; these are only the various manifestations by which God manifests Himself in the outer worlds for the physical senses of man to enjoy.

The spiritual purpose of bilocation is simply to be able to reach that realm of spirit which is known as the Kingdom of Heaven, where God has established his fountainhead in the universe of universes. Hence, bilocation is the modus operandi that we as spirit use as the vehicle to return to the true home.

The greatest problem with this particular aspect of spiritual phenomena is the questioning it has received at the hands of critics. The semantics of bilocation have become a melange of confusion. Hardly any of those who are able to exteriorize speak the same language.

It is true that whoever visits the spiritual worlds and views the wonders of God has difficulty in expressing his feelings and impressions. We are like the ancient Greeks who had such a simple vocabulary they couldn't distinguish the basic colors by words. We are told, in the Illiad, that the sky over the Grecian world was black, but anyone who has visited that part of the world will tell you that it is the most vivid blue heaven in this world.

This lack of vocabulary is the same reason the ancient Buddhist monks communicated by hand signs instead of oral words, for language had no available word to describe the wonders that they saw while traveling in the spiritual worlds.

The basic aspect of bilocation is spiritual freedom—a liberation from the physical body. Once the individual has learned bilocation he is free to come and go as he wishes. When death of this physical body occurs, he can leave it freely and enter into the spiritual worlds, to be with his loved ones who have passed on to the other side or live where it is best fitted for his spiritual temperament and according to his desires.

Therefore, the three attributes developed out of the practice of

bilocation are: Wisdom, Charity and Freedom. Those who find their ability for leaving the body are raised to a level of competency; they learn that it is as natural as any other bodily function.

Wisdom is the first aspect of the triune which we find in the art of coming and going out of the body. It is that knowledge gained directly from looking and knowing in the spiritual worlds. One is able to return to the earth plane or anywhere plane, consciously, and put it into practical use.

Charity is the Christian word for love. Its meaning is that of impersonal good will, a detachment of emotional entanglement with others. As one spiritual master told me: "Since the human element in man doesn't allow him the love for everyone, because he doesn't have the capacity, then he must give his impersonal good will to all, but love only those whom you feel you must!" The Bhagavad-Gita gives a long discourse on this non-attachment of the emotional state to others and things.

Freedom, as already described, is that liberation from the body and circumstances of this earth world. We learn to live in this life, but not be a part of it. Liberation of spirit is enjoying; it gives Soul a freedom to move wherever it wishes. Nothing can hold the spirit which has gained its liberation from the bondage of matter, energy, space and time.

The principle effect of bilocation as it comes closer to the heavenly world is that Soul becomes more individualized. He who travels to the etheric realms of God soon learns he has a choice to become either One with the Godhead, or a co-worker who can return to the lower world, including this physical plane to give help to those in need.

The individualization of the human consciousness brings freedom. Therefore, where we find security and union with God, in the Cosmic Consciousness state, we find individualization and freedom in bilocation. What could be more free than being able to leave the body, by one's own free will, and travel to another plane to study under some great spiritual master?

Of course bilocation is the answer. It gives all who can master this art the opportunity and choice of being free, independent of matter, energy, space and time.

Kabir, the sixteenth century Hindu mystic, was accountable for bringing about the open teachings on the art of bilocation. Prior to his day, all knowledge of this spiritual phenomenon was kept a secret among those who were highly developed in the hidden occult groups. This goes all the way back into the early dawn of religious history when Rama, the first known saviour of the human race, made his way across Europe, from the forests of northern Germany, to Persia. Here he paused long enough to give the secret teachings to that little band of mystics who later became known as the Magi, under Zoroaster, the Persian sage. Rama then proceeded to India, where he settled down and taught the people that salvation was possible even in this life.

In those days, the teaching of bilocation was done orally. No instructions were ever written down and distributed until Kabir, a direct descendent in the line of Rama's spiritual mastership, came here especially for this purpose. He openly advocated and taught the art of leaving the body at will, but received much opposition against this public approach to what was previously a secret teaching.

Kabir suffered harrassment at the hands of the Muslims and the Hindu religious factions. However, at his death, both sides gave up their quarrel long enough to gather at his funeral pyre. When the cover was taken off the stretcher, which had been spread over the corpse, nothing was there but a pair of beautiful red roses. Kabir had transcended into heaven, taking his physical body with him, as Christ did upon leaving the Apostles after giving His final instructions.

Since Kabir's era, bilocation has become an open forum for anyone who wishes to discuss it as a part of the spiritual phenomena of our times. However, it receives a different type of harrassment than in Kabir's times. Today it is belittled and greeted with disdain from orthodox thinkers and religious groups because the popularity of our times stresses the intellectual senses.

Brought down through the ages from Kabir's day, those who have helped spread the teachings of bilocation have been mainly the leaders of the Sikh order, especially Nanka Guru, who founded this once warlike organization. Others were the Sufi saints—Hafiz, Sawan Singh, St. Anthony of Padua, Michael Faraday, and others. They have made deep inroads upon religious orthodoxy by their words and deeds.

The teachings of bilocation have been a part of that ancient yoga which we know as Shabda, which is the Hindu word for sound, the great sound current that can be heard by all who practice deep meditation and bilocation. It is often called the great white music of the heavenly worlds.

However, bilocation recognizes no special path of religion. All saints of all religions have used it, at one time or other, in traveling the path to God. A study of the lives of those God-seekers who are well known to religious history will prove they were advocates of the bilocation system and their techniques, although varied in outer form, really were much the same.

In this era of world wars, in this atomic age, values have changed. We have learned that we are the guests of existence, travelers between two stations. We must discover security within ourselves. During our short span of life we must find our own insights into our relationship with the existence in which we participate so briefly. Otherwise, we cannot live! This means, as I see it, a departure from the materialistic view of the nineteenth century. It means a reawakening of the spiritual world, of our inner life—of religion. I don't mean religion as a dogma or as a church, but as a vital feeling.

— Boris Pasternak

BEYOND

Beyond the night the gray dawn
waits to steal across the sky....
Beyond the dawn, the day,
and so the hours go rolling by.
With hands outstretched, we see a
Heaven hidden from our sight....
Beyond our pain.
We know there must be God, with peace and pure delight.
The thrill of life's sweet mystery is in our reaching out....
Towards Something real and good beyond our human doubt.
The questing mind takes wing... a soul aroused can know no rest.
Death itself can never dim the ardour of the quest.

There is always a Beyond...
We go on striving ceaselessly
Towards our God, with the consciousness
of a perfect harmony.

— Amy Carol Beard

UNFAILING SOLACE

Whatever the problem
There is always surcease
For the strength of a prayer
Is a bridgeway to peace.

— Margo Gina Hart

NANI

The heart is a hand
Bearing scar of nail.
The love it held now owns
My whole body
I am the gainer
And have lost nothing.

— Frank Ankenbrand, Jr.

NOTICES and COMMENTS

SPECIAL PROJECT. Planning continues on the special effort to bring our work to the attention of ministers and religious leaders around the world. Since our notice in the December issue, several friends have suggested the names of recipients. We anxiously await several more ideas and names, however; *please give the special project your consideration.* In this regard, we would emphasize that February 25 is being observed as WORLD DAY OF PRAYER and suggest that this is a time when material in this and other issues might be of particular value to your minister and other friends. We would particularly call your attention to the June 1965 issue, commemorating the fifteenth anniversary of our incorporation and which contains a biographical article on Carl A. Evans, the founder of Fellowship in Prayer, and other material emphasizing our prayer venture.

FOR OUR LIBRARY. Our bookshelves continue to expand with the addition of contributed volumes. We are grateful this month to Advisor Velta Myrle Allen for copies of two of her latest books: MEN — NOT ANGELS ($2.00) and PALEOGRAPHY AND SCROLL PAINTING ($3.95). The beautifully bound books are a tribute to her mastery of the art of design and illustration. Also of much interest are two booklets presented by Advisor Emily Sargent Councilman. These are PAST THE FLAME OF WORDS ($1.00), which she helped edit for the North Carolina Poetry Society, and NOT FROM THE VICTOR — POEMS FOR PEACE AND FREEDOM, a publication of the Women's International League for Peace and Freedom which contains one of Mrs. Councilman's poems, "Waiting Peace."

SUBSCRIPTION RATES. FIP is published six times a year at the rate of $3.00. Special rates are available for additional copies.

THIS ISSUE. We wish to explain that this issue is coming off the press later than usual because we anticipated the inclusion of a report on the Annual Meeting of our Board of Trustees, scheduled February 2, after our normal deadline. Because of inclement weather, however, several members were unable to be present and the meeting has been postponed to a later date, to be selected by the Executive Secretary. A later issue will carry data on the session.

I WILL. Included with this issue is a copy of the leaflet, "I Will," which was prepared by Carl A. Evans, the founder of the Fellowship, at the request of friends. The leaflet was prepared some years ago, and as a result there have been a few changes in the listed Trustees and Officers, but its message remains timely.

ANOTHER YEAR. As a new year gets underway, we take this opportunity to express gratitude to the many faithful friends of the Fellowship over past months and years for their support and encouragement. As we continue to struggle to spread this work—not a simple task in a time when so many interests and distractions fill all of our days—we are confident of continuing and expanding assistance.

The gem cannot be polished without friction, nor man perfected without trials.

— Confucius

While the evening here is approaching the mountain paths, I come to this high-up chamber, very close to the Water Gate.

— Tu Fu

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SOMEONE, SOMEWHERE, SAID A PRAYER

Someone, somewhere, must have said a prayer for me.
I know not how it came about, but quietly, secretly,
The weight was lifted off my heart,
There came a strange relief,
A sudden relaxation from the tyranny of grief.
The love of life stole in once more like sunshine after rain,
The future beckoned and I followed, finding joy again.
I know not how it happened, it was all a mystery,
But someone, somewhere, must have said a little prayer for me.

— From THE SPIRITUAL HEALER
By courtesy of Murray Young

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